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ABSTRACT

The purpose of the Intercultural and Ethnic Studies Institute at Rutgers is to equalize educational opportunities for all ethnic groups in the United States at all education levels. The newsletter, Mosaic, announced here on a one time basis, is one of the Institute's means for disseminating information to accomplish that goal. The newsletter is issued monthly from September through June. Each issue carries information about the customs of different national and ethnic groups. This issue focuses on the woman's role in various cultures. Articles on the black woman in America, changing fashions for the 20th centruy woman, and the International Women's Year, are augmented by news articles on women in Japan and Mexico in the original issue of the newsletter. This issue also carries the androgyny test presented to national TV on the NBC program "Of Women and Men"; a guide to intercultural materials, articles, and other resources; and a continuing column entitled Cross-Cultural Exchange that carries anecdotes of adventures and misadventures in cross-cultural experience. Topics covered in earlier issues are leisure pursuits and holidays. (JH)

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Mosaic

Volume 1 Number 6 January 1975

FOCUS REPORT:

WOMAN'S ROLE IN VARIOUS CULTURES

Japanese Women -
Rebellion or Tempest in a Teacup?
Parade, February 11, 1973

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MOSAIC

Contributions, membership information, and general comments are welcome and should be submitted to the editor not later than the first Friday of each month at the following address: Rutgers University, The State University of New Jersey, Graduate School of Education, 10 Seminary Place, New Brunswick, New Jersey 08903.

Subscription Fee: $3.50 yearly

For American Women Working in Japan, Being a Foreigner Helps
The New York Times, November 12, 1974

Revisions in Mexican Laws Proposed To Aid Women and End "Machismo"
The New York Times, October 20, 1974

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THE BLACK WOMAN IN AMERICAN CULTURE

Wille Hill, IRES Institute
Rutgers University

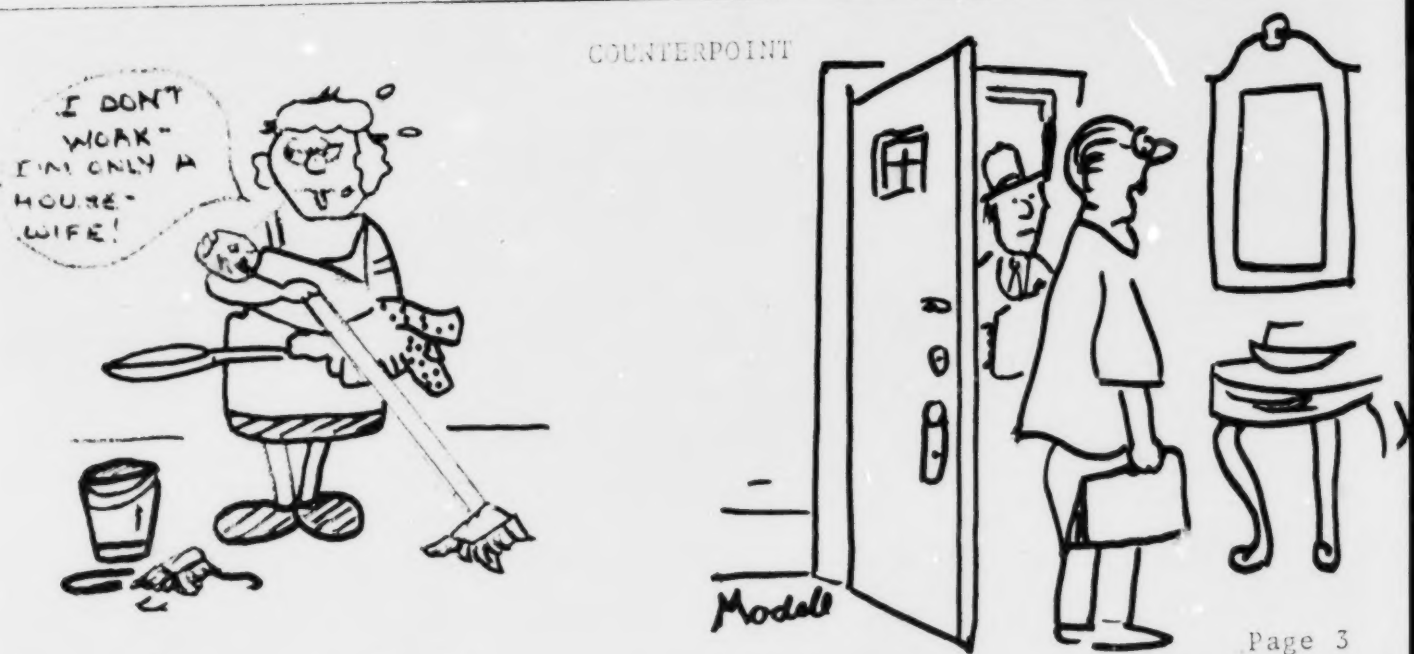
In colonial days, black women under slavery led a more difficult and restricted life than men, for, in addition to carrying out the same work and duties as those assigned to men, they also bore and reared their children. As a result of this, they had fewer chances of escape and were more readily exposed to daily abuse by white men.

With the passage of time, these conditions did improve but, for a long time, black women were denied access to educational opportunities and discriminated against in training, employment, and upgrading. The 1960 census, for instance, revealed the continued existence of a racial bias in the United States, as reflected in the prevalence of black women in unskilled and semi-skilled occupations. At the same time, however, they were found to be better represented than white women among the professions. This latter fact may be explained by the combined effect of two forces--first, the pressure of racial discrimination, operating more rigidly against black men than black women; and second, the determination of black families to provide their daughters with the best educational opportunities as a means of "escape" from an oppressed existence. This educational drive toward upward mobility has been described as the "farmer's effect," because it parallels that of the nineteenth-century white farmers who allowed their daughters, but not their sons, to finish high school, thus making it possible for them to enter the teaching profession.[1]

Many people believe erroneously that black women have an "advantage" over black men in that they are more readily able to secure employment, even if only at the lower, menial job level. However, this conviction is contradicted by official statistics, as shown by the 1969 unemployment rates:[2]

White men	1.9%	White women	3.4%
Black men	3.7%	Black women	6.0%

(continued on p.4)



00004

"It's nothing, dear. A man just wants my opinion."

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THE BLACK WOMAN IN AMERICAN CULTURE
(continued from page 3)

From a historical standpoint, the career impact of black women in American society has developed slowly. They entered government service during World War I, and the first black woman to hold a political office was Mrs. E. Howard Harper in 1927. But until the post World War II period, the majority of black women professionals were teachers; in fact, it was not until the 1960's that their presence began to be felt in the business world.

Under the circumstances, one may wonder at the significance which the Woman's Liberation movement may hold today for black women. In this respect, the first lady to sit in the House of Representatives expressed a commonly held view, when she stated that: "of my two 'handicaps,' being female put many more obstacles in my path than being black."[3]

Such a statement is not really surprising for the average black woman tends to be strongly independent in American society. She feels liberated in her own mind because she has always had to make her way in the world of work, whenever her men were unable to earn a living. Consequently, her ability to identify with the Women's Liberation movement tends to vary in accordance with such factors as her age and life experiences. Furthermore, as is the case for most black individuals, she gives first priority in her struggle for existence to the liberation of her people--whether they be men, women, or children.

It is quite true that a great part of the battle waged by black women against discrimination has been directed so far toward such black stereotypes as "female dominance" or "domineering matriarchy," thus stamping their activities with sexist connotations. Nevertheless, black women to date have been nearly unanimous in their insistence that their own emancipation could not, and should not, be separated from that of their men.[4] Under these conditions, they are not likely to create any appreciable impact on the current fight for women's liberation.

When the time comes when racial injustice is finally eliminated in this country, then perhaps black women will feel free to turn to a more selfish cause, and to devote their efforts to the eradication of oppression related to their sex. Until then, their support must remain, by choice and by necessity, spiritual and intellectual, if regrettably not concrete, and activistic.

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[1]Bock, E. Wilbur, "Farmer's Daughter Effect: The Case of the Negro Female Professionals," Phylon, Vol. 30, No. 1 (Spring 1969), pp. 17-26.

[2]U.S. Department of Labor (Bureau of Labor Statistics) and U.S. Department of Commerce (Bureau of the Census), The Social and Economic Status of Negroes in the United States, 1969 (Washington, D.C., Government Printing Office, 1970), p. 30.

[3]Chisholm, Shirley, Unbought and Unbossed (Boston: Houghton Mifflin Company, 1970) p. 21.

[4]Lerner, Gerda, Black Women in White America (New York: Pantheon Books, A Division of Random House, 1972).

00005

CHANGING FASHIONS OF THE 20th CENTURY WOMEN

Yvette Wall
Teaneck High School

The economy of the country was strongly influential in changing the styles of women's fashion. For example, factory workers during World War II took to wearing slacks to make wearing stockings unnecessary because of the short supply and the high cost.

Sports had much to do with the changing mode of dress. Women wanted more freedom of movement to pursue sports.

The first half of the 20th century saw the long, floor-length dresses give way to mid-knee which was eventually shortened even further. As women became more aware of their changing role in society they recognized their ability to dictate the style of dress.

Women at the beginning of the twentieth century changed the style of their undergarments. Instead of wearing corsets exerting pressure on the abdomen, the ones they wore were strait-boned in front, enhancing the opulence of the bosom and hips. The women of the period swathed herself in a feather boa and wore hats loaded with ornaments, such as stuffed birds and false fruit.

The Twenties were characterized by prohibition and a frantic interest in sport. The roaring twenties' women made the hems of their dresses wider to be able to do such dances as the Charleston.

In the 1930's women tennis players ventured to appear in shorts above the knee. Women also began at this period to play golf in trousers and to ride horseback in breeches instead of the traditional side-saddle costume. Trousers, in the form of rather full slacks, were sometimes worn for sports but not yet for shopping until the end of the fifties.

The 60's saw a time of experimentation in fashion with such fads as hot-pants, elephant bell-bottom pants, and abbreviated beachwear. The Women's Liberation Movement struck a responsive chord in American women's thinking which encouraged individuality in their dress style and choice. The 70's now sees a unisex style of dress.

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Symbol for Woman
Mathematical Sign for Equality
And the Dove
IWY 1975 Emblem

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INTERNATIONAL WOMEN'S YEAR: 1975

Joan Dye
Hunter College

How many readers are familiar with the names Isabel Arrua Vallejo and Rita Z. Johnston as international leaders? Perhaps in 1975, designated by the United Nations General Assembly as International Women's Year, these names will become more familiar.

Miss Vallejo (from Paraguay) and Mrs. Johnston (from the United States) were elected Chairman and Vice-Chairman respectively of the Inter-American Commission of Women/Comision Interamericana de Mujeres (CIM) for 1974-1976 at the 17th Assembly Meeting. The CIM is a specialized organ of a permanent nature (created in 1928) of the Organization of American States (OAS). Mailing address: Sonia Roca, Executive Secretary, General Secretariat of the Organization of American States, Washington, D.C. 20006.

The main task of CIM is to work toward obtaining political and civil rights for women in the Western Hemisphere and to train them to become leaders in their countries. Perhaps it is significant that the first CIM course for the Training of Women Leaders was held in 1966, about the time of the founding of the National Organization for Women (NOW) and more activism in the feminist movement.

Since 1966 particularly, much has been written about changes in the role of women and raising her consciousness of her identity. Undoubtedly there will be even more attention in 1975 to the dissemination of information about women around the world as well as in this country. (President Ford signed an executive order January 9 creating a National Commission of 35 persons to promote and coordinate United States participation in International Women's Year.) Hopefully, this information will help to dispel obsolete ideas and stereotypes and to portray women as they are today in reality in their many different cultural manifestations.

WOMEN: A CROSS-CULTURAL BIBLIOGRAPHY

Browen, Dorald, et al. Race and Status of Women in the Soviet Union. Teachers College, 1968.

Chafe, William H. The American Woman - Her Changing Social, Economic and Political Role. Fairlawn, N.J.: Oxford University Press, 1972.

Galenson, Marjorie. Women and Work - An International Comparison. Cornell University, 1973.

Lamphere, Michelle Zinhalist Rosaldo. Woman, Culture and Society. 1974.

Merriam, Eve. Growing Up Female in America. Dell, 1973.

Pinkham, Mildred W. Women in The Sacred Scriptures of Hinduism. AMS Press (American Museum of Science) 1941.

The Woman in Latin America: Past, Present, Future 051.2E4300 (Spanish Edition: La Mujer en America Latina: Pasado, Presente, Futuro 051.2S4300) Washington, D.C. 20006: General Secretariat of the Organization of American States. April 1974

00007

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CURRENT ARTICLES TO FURTHER INTERCULTURAL RELATIONS

Intercultural Social Studies: A Project for Secondary Schools. Oswald, James M.; Spitzer, Manon L. Indiana Social Studies Quarterly. Vol. 26, No. 1, pp. 65-83, Spring 73.

Implementation of a new project is outlined and the rationale leading to its development is described.

Cultural Prejudice: One Perspective. Flickima, Thomas O.; Kane, Paul W. California Council for the Social Studies Review. Vol. 12, No. 4, pp. 23-25, Spring 73.

Reading materials are discussed which are intended to eliminate the cultural prejudice which persists because students and teachers do not recognize cultural values in another area of the world. Latin America is used as an example.

Cultural Differences in the ESOL Classroom. Jaramillo, Mari-Luci. TESOL Quarterly, Vol. 7 No. 1, pp. 51-60, March 73.

Paper prepared under contract with the Defense Language Institute, English Language Branch, Lackland Air Force Base, Texas, illustrates cultural differences and was presented to the staff and faculty of the Institute in 1972.

An Approach to African Cultures. Sanzari, James. Social Studies Journal. Vol. 2, No. 1, pp. 27-30, Spring 73.

Emphasis is on teacher knowledge and understanding prior to instructing about a part of the world such as Africa, and suggestions are given in utilizing the novel, semantics, and the geographical and historical approach.

Ethnic Studies Can Be Upset. Sussna, Frances. Today's Education. Vol. 62, No. 1, pp. 33-36, Jan. 73.

In order to help children obtain a more realistic knowledge and a healthier understanding of what racial and ethnic identities mean author presents projects for expanding student awareness of different ethnic groups.

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WHAT'S YOUR SCORE?
ANDROGYNY TEST
Jan. 9, 1975, NBC-TV "Of Women & Men" 8:00-11:00P.M.

This test was prepared by a Stanford University psychologist in order for people to discover more about themselves. Take the following test which has 2 parts. Rate yourself for each sentence accordingly:

Usually not	1
Occasionally	2
Quite often	3
Almost always	4

Total the score for each part.

Part A	Score
1) How aggressive are you?	___
2) How ambitious are you?	___
3) How assertive are you?	___
4) How athletic are you?	___
5) How competitive are you?	___
6) How dominant are you?	___
7) How forceful are you?	___
8) How independent are you?	___
9) How self-reliant are you?	___
10) How willing are you to take a stand?	___

Part B	Score
1) How affectionate are you?	___
2) How compassionate are you?	___
3) How gentle are you?	___
4) How loving toward children are you?	___
5) How loyal are you?	___
6) How sensitive to others are you?	___
7) How sympathetic are you?	___
8) How tender are you?	___
9) How understanding are you?	___
10) How warm are you?	___

(Evaluation on page 8)

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GUIDE TO INTERCULTURAL MATERIALS & RESOURCES

Human Relations Area Files
New Haven, Conn.
Readings in Cross-Cultural Methodology — $4.50 pa.
Moore, Frank W., ed.
Outline of Cultural Materials — 5.00
Murdock, George R. et al

Learning Concepts Inc.
2501 N. Lamar Blvd.
Austin, Texas 78751
Cross-Cultural Attitude Inventory
Test Manual & Score Sheets — .65
Test Booklet — .19
Set of 4 Face Cards — .52

Public Documents Distribution Center
5801 Tabor Ave.
Philadelphia, Pa.
Directory of Minority Groups — Order #106V - 2.85

Western Washington State College
Dept. of Psychology
Bellingham, Washington 98225
Att: W.J. Lonner
Cross-Cultural Research Directory — 3.50
Berry, J. W. & Lonner, Walter J.

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A WORLD OF MEANING

For time immemorial, writers and editors have grappled with problems of semantic accuracy. Mosaic staff members are no exception.

Thus, in response to a reader's request, we wish to clarify the following concepts, as referred to in the article on "Leisure, Soviet Style." (Volume 1 Number 4)

Soviet Union:	The political entity of the USSR
Soviet:	Any person, or policy coming under the official control of the "Soviet Union."
Russians:	The largest ethnic group in the Soviet Union. Their mother tongue is Russian. Russians outside the Soviet Union are those who speak Russian and identify themselves as Russians.
Russia:	There is no one accepted way, in universities or outside, of using the term Russia. Before 1917, there was a country called the Russian Empire, often called Russia for short. Today, the Soviet Union is divided into 15 republics, the largest of which is called the Russian Soviet Federal Socialist Republic. This republic, the RSFSR, is sometimes called "Soviet Russia" and on rare occasions, "Russia."

Inside the Soviet Union the Russians (who speak Russian), the Ukrainians, the Uzbeks and dozens of other ethnic groups (who are often bilingual, speaking their native language, as well as Russian), are all included in the generic term "Soviet people." It is, therefore, neither polite nor accurate, to refer to the Uzbeks or other ethnic communities in the USSR as "Russians."

Outside the USSR, members of the various ethnic groups (Russians, Ukrainians, Uzbeks, etc...) usually call themselves Russians, Ukrainians, Uzbeks, etc... and do not use the "Soviet" label, regardless of their political conviction.

However, their separate ethnic affiliations are often misunderstood by people of other countries and has resulted in a confusion of terms. In the United States, for instance, the terms Russia and the Soviet Union tend to be used interchangeably, in conversational interchanges and in the mass media. They were utilized in this manner in the article "Leisure, Soviet Style," strictly for the sake of editorial diversity. Due notice has been taken of this inaccuracy.

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CONFERENCE ON INTERCULTURAL COMMUNICATION

Sponsored by: Intercultural Relations & Ethnic Studies (IRES) Institute
Dr. E.C. Condon, Director
Rutgers University, Graduate School of Ed.

Among the noted participants will be:

Carter Collins	Robert Kaplan
Edmund Glenn	Estela Matriano
Vera Green	Ned Seelye
Edward Hall	Nobuo Shimahara
Frances Hsu	Melvin Tumin

Registration: $6.00 which includes attendance followed by an evening of multi-cultural entertainment.

For additional information write or call:

Mrs. Vera Fedorov
IRES Institute
Graduate School of Education
Rutgers University
10 Seminary Place
New Brunswick, N.J. 08903
201-247-3485

EVALUATION OF ANDROGYNY TEST

The evaluation is based on the fact that there are two sides to our personality. Part A consists of adjectives considered desirable male characteristics in our society while Part B would be the adjectives considered desirable female characteristics.

If the difference between the two totals is less than 10 then you have an androgynous personality, or a whole personality. The closer you get to 0 the more androgynous you are.

If the difference was more than 10 on Part A then you have what is considered to be a masculine personality. Similarly, if you have more than 10 on Part B then you have what society considers a feminine personality.

The greater the difference between your two totals the more your personality conforms to society's standards. These dichotomous attributes should provide for some interesting observations. Care to share your thoughts?

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CROSS-CULTURAL EXCHANGE

Women & The Battle With Social Customs

Barbara Rossi
Language & Culture
Rutgers University

In 1966 I studied at the University of Madrid. That first night my Cuban friend, Zulima, and I went to the Commons for dinner at 10:00 P.M. since we knew that that was the customary dinner time. When we entered, we were shocked to find that we were the only two women present with over 500 men! My first instinct was to turn and run. However, Zulima, who was a little bolder than I, said, "We're hungry, so let's eat!"

We stood in the food line, and then sat down at an empty table. Everyone was staring at us. Then, everyone began to tap the plates with their spoons. We were so embarrassed that we left our trays and started walking out. As we reached the door, we heard the men shouting, "Vive la diferencia entre la rubia y la morena!" It was unfortunate that we did not know that Spanish girls never ate dinner in the Commons as it was not customary for them to be out after 10:00P.M. in the evening.

Robert Gurske
Language & Culture
Rutgers University

A girl I had met at the University of Madrid told me one day that she was going shopping in an area near where I was living. Since she lived in a dorm I thought that it would be a splendid idea if she stopped over to see me and meet the family with whom I was living. At home in the United States, I was always encouraged to invite whomever I wanted so that my parents might know my friends.

Well, when I introduced the Señora to this girl the temperature in the room must have dropped to nearly zero. Later I was bluntly told that girls were not to visit the house. My apologies were profuse for having offended my hostess and the matter was settled. I asked why the Señora's reaction had been so severe, and I was told that it is not customary for girls to visit men.

From then on I tried to rectify matters by helping around the house by doing some minor repairs where needed.

CULTURAL HIGHLIGHTS FOR FEBRUARY

February 1	A Vision of Future Japanese-American Relations. James W. Morley, Professor of Government, Columbia University and Director, Japan Society; Isaac Shapiro, President, Japan Society. (Repeat of November 9 broadcast)
February 8	Chinese New Year Parade, Chinatown, New York City
	WOMEN CREATE will be presented by the Paterson Library, 250 Broadway, Paterson, N.J. on Sundays 3 P.M. on the following dates:
February 2	The Cembalo Ensemble with Elaine Comparone
March 2	Roxanne Dance Company

These programs are made possible by a grant from the N.J. State Council on the arts with the cooperation of the National Endowment for the Arts.

00012

H E L P !

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We are in need of these answers in order to determine whether the newsletter items are of help to you or whether we should change and adapt our materials to meet your requirements. Please complete the following sentences with the letters a, b, or c to express your opinion:

a - helpful in providing insight immediately
b - will be helpful later
c - not helpful

1) Focus topic selected for each issue (food, leisure,etc.)_____.

2) The cross-cultural exchange information is _____.

3) Bibliographic information on materials and resources of materials_____.

4) The cultural calendar is _____.

If you could determine the content area emphasis of MOSAIC, how would you rank order these items on a scale of 1 - 6? Rank from 1 (that item you would give most emphasis) to 6 (that item you would give least emphasis).

____ Topical focus report
____ Cross-cultural exchange
____ Current articles
____ Current books
____ Current audio-visual instructional mat.
____ Research studies
____ Cultural calendar
____ Other: _____

(Please send to Muriel Wall, IRES Institute, Rutgers University, Graduate School of Educ., 10 Seminary Place, New Brunswick, N.J. 08903)

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